

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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J. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

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The services of the following gentlemen are engaged as regular correspondents.

M. H. SMITH, HARTFORD, CT.
J. BOYDEN, DUDLEY, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

INSTRUCTION OF CHILDREN. A SERMON,

BY I. D. WILLIAMSON.

Original.

And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
Deut. vi. 6, 7.

It is the object of this discourse to illustrate and enforce the duty, of instructing children, in the principles of the christian religion. Whatever may be said upon this subject, will be understood, as being directed more particularly, to parents, who believe in the doctrine of a world's salvation. I cannot find much fault with our opposing brethren on account of any remissness in this particular. The sin lies at our own doors. It is a fact, which I am sorry to name, that Partialists, are generally faithful, to a good degree, in teaching their children error; while we, are grossly negligent, in teaching ours, the truth. They are diligent in instructing their children, in a faith, which causes them, too often, to go mourning all their days. While we neglect to instruct ours, in a faith, that will fill their hearts with all joy and peace in believing. We have seen the evil, of teaching children to be sour hearted bigots; and we have gone to the other extreme, and neglected to teach ours, to be calm and peaceful christians. I presume, there will be no difference of opinion in regard to what we would wish our children to be, when they shall arrive at their majority, and go forth, from under our charge, to act their part, in the great drama of human life. We would like to see them, peaceful and virtuous christians, whose minds are deeply imbued in the spirit of the Gospel of Christ, and whose hands, are ready to perform every good work. The question is, how shall this object be effected, and what is our duty as parents in the premises? For myself, I am willing to say, that I know of no other way, but to instruct them; and the question of duty, is settled, in the text. "Thou shalt teach them diligently to thy children."

The objection, which is frequently raised, against teaching children, in matters of religion, is not good. It is this. We want our children to embrace such sentiments, as their reason shall approve, and their more mature judgments decide to be correct. We do not wish, to bias their minds, or teach them any thing which they cannot understand. The first part of this objection would go too far. We might, with equal propriety, say, that we will not instruct our children, in science, because we want them to exercise their own judgments, and learn nothing, which their own reason does not approve, and thus, leave them, to grow up in ignorance; so that when they get an education it shall be of their own choosing. And there would, in my view, be quite as much reason, in the proceeding, as, in leaving them without religious instruction, merely that their religion may be their own choosing. The latter part of it is founded on a mistaken notion, of the nature of religious truth. The first principles of religion are free, and simple. The child can comprehend as much of an infinite God, as you and I; and if you wait till their minds are expanded, so that they can comprehend infinitely, before you instruct them, you will need more than the patience of Job, to come to that time. The child can understand, that there is a God. He can understand that, God is his friend, and father; and he can understand also, that God has made known his will, to raise us from the dead, and make us holy, and happy in heaven. When you have taught your child these things, and induced in his mind a reverence for God, by talking upon his goodness, you have taught him the first principles of the gospel of Christ; and instilled into his mind the rudiments of a faith, which with proper culture, will grow with his growth, and strengthen with his strength, till he comes to the stature of a perfect man in Christ Jesus. It would be indeed, as improper, to take your child, and with him plunge into abstruse questions of theology, as to put him to studying mathematics, before he has learned to read. We begin, with the rudiments of science, and proceed onward, as the mental faculties expand. So should it be, in their religious education. Begin early, and teach their infant minds, to look up unto God, as a friend, and father. And as their minds are enlarged, leave the first principles, and go on to perfection.

I have given a brief hint at the manner, in which the religious education of children may be conducted, and I proceed to consider the obligations, that bind us, to the performance of this duty.

All the remarks I have made, upon the importance of the principles of the gospel, will bear up

on the point in hand, and direct you to the path of duty. If it is important, that you should know the truth; it is equally important that your children should know it. If faith in the preserving care, and kindness of God, and a knowledge of his character, and your obligations of gratitude, and duty to him, are necessary to preserve your peace and arm you against temptations; the same faith, and the same knowledge are equally necessary for your children. They are made of the same flesh and blood, subject to the same imperfections, and exposed to the same dangers and temptations, with yourselves, and every obligation that can bind to the performance of parental duty, calls on you to teach these things diligently to your children.

You are bound to provide for their bodily wants, as for your own, and I see no reason, why, you are not bound by the same law, to provide for their moral wants. God has committed them to your charge, and the law of nature, and nature's God, demands that you take care of their bodies, and cultivate their intellectual faculties; and for the life of me, I cannot see, why, their moral susceptibilities should form an exception to this law. All the truths, and precepts of christianity, are as important to them, as they are to us; and all the advantage, that we can reap from faith and hope, will flow down upon our children, through the same channel. If we gather peace and quietude in life, from faith in the universal care, and kindness of God; so will our children. And if in the day of adversity, and the hour of dissolving nature, we can lean with confidence upon the gracious promises of our heavenly father, and pluck ambrosial fruit from the tree of life, which faith in the resurrection to immortality, plants by the Jordan of death, the same will be true of our children; and in proportion as we love them and would do them good, shall we diligently teach them these truths. Have you my hearer reflected seriously what you are, and what your children are? whence they came, and whither they are going? If not, then pause and reflect. We are the frail beings of a moment, and the strong current time, is bearing us, with rapid haste, down to the shades of death. The ocean of human life is often tempestuous around us, and smooth seas, and friendly skies, we may not always expect. There are shoals and quicksands, and rocks, and storms, and dangers, that will meet us, on our voyage; and sooner or later, we must land in the valley of the shadow of death. Such as we are; our children are also. We shall lie down in death, and they will take our places, and buffet the billows for a season; and another generation will succeed and they will sleep by our sides. These are events,

that happen alike to all. The part of wisdom is, to prepare the mind, to meet these ills with fortitude, and to pass as smoothly along, as the nature of the case will admit. To this end I know of nought beneath the skies, so well adapted as the gospel of Jesus Christ. It is this, that offers, 'a healing balm for every wound, and a cordial for our fears.' Here, and here only, is health for the sick, consolation for the mourner, a refuge for the afflicted, a guide to the youth, a support to the middle aged, a staff for the aged, and a song of joy, for the feeble voice of the dying; yea, and life for the dead.

We have not done our duty to our children, when we have provided them with a competency, or an abundance of the good things of this world. Nor yet is our duty done, when we have taught them all that science has to teach. There is a legacy more valuable than gold, a jewel, more precious than knowledge, that we may provide for them. You have laid up in store, for your children heaps of shining dust, and you have taught them science, till the whole field of earthly wisdom lies like a map before them. You have fitted them, it is true, for the *business* of life. But if you have neglected, to imbue their minds with the spirit of religion, and to store them with knowledge of truth, and abiding principles of virtue, you have left them utterly unprepared for its *duties* and its *trials*. Where is the man who would send his child to sea, in a vessel, which was filled with sail, and yet, had neither a rudder, a compass, or a chart, to direct its course? The gospel of Christ is the compass, and chart, of the mariner on the ocean of life, it is the helm and the pilot, that must guide us to the haven of rest, and teach us to abide the storm, and escape the wrecks. Without it, the frail bark will be driven by every wind, and tossed at the mercy of the waves, with no means of escape. Teach it then, to your children, that they may grow up in the knowledge of the Lord, and be happy in life, and joyful in death.

I am satisfied that parents do not, in general look upon this subject in its proper light. To instruct children in religion, is too often the last thing a parent will do; whereas, its importance imperiously demands that it should be the first. What on earth more important, than that your children should know God, whom to know, is life eternal? What more necessary to their interest in life, than, that, they should understand the nature of their obligations to him, and their fellows? What else can you teach them, that will have so salutary an influence upon their characters in life, and their happiness in every day of trial, as the glorious faith, and cheering hope, of life and immortality beyond the grave? The fact is, there is nought beneath the skies that can compare with this. With it, the poor beggar, that sits in his rags at the gate, is more contented and happy, than the proudest monarch, that sits upon the dazzling pavillion of power. But without it, the lofty sons of earth are poor, and miserable; and blind, and naked. I charge you then, that these things be in your hearts, and that ye teach them diligently to your children.

As for the objection, that we may teach them error after all, it would come with a better grace from a doubting sceptic, than from a believing

christian. I will not have a faith that I am afraid to teach my children. And if I cannot have confidence enough in the gospel to teach it, unhesitatingly to my children, then I will no longer call myself a believer in Christianity.

I have hitherto dwelt upon general subjects, and spoke only of the duty, of instructing children in the christian religion, on account of its importance in a general point of view. There are many *particular circumstances*, which render this duty still more imperious upon us, in this age, and this country. Some of these circumstances I will briefly notice.

1st. There is danger that our children will imbibe errors, that are pernicious and fatal to their peace.

The votaries of error, are ever on the alert, and waiting to deceive. *Here*, the cold breezes of a heart freezing infidelity, that would rob the world of a God and man of the sweetest cup of consolation that earth affords, are desolating the land. *There*, the devouring flames of a withering fanaticism, worse than Atheism itself, are burning, and destroying every green thing. *Here*, the Atheist presents to you the cup, which contains, the cold dregs of unbelief, and invites them to drink; and *there*, the raving fanatic, holds out the apples of sodom, and threatens them with the burning pains of hell, if they do not partake. In every avenue of life, are these enemies of peace, to be found, in one shape or the other. To lead them in this way or that, tracts are thrown around, till like the frogs of Egypt, they come up into our 'bed chambers and our kneeding troughs.' Our schools are filled with these deceivers. The fountains of science, all poisoned, with falsehood; and under these circumstances, it is altogether out of the question, that the minds of our children can remain a blank, upon the subject of religion. If you do not write truth on their hearts, depend upon it, some one will write falsehood there. How shall your children be secured against such evils? Brazen nerves, and a sound mind, will not do it, for even the strong man can be bound, and shorn of his strength. There is no other safety, but in a knowledge of that truth, which is founded upon a rock, and against which, all the gates of hell cannot prevail. In no other way can you secure your children from dangerous error, but by beginning early, to instruct them, in the things that pertain to the kingdom, and to write the law, and the testimony of God upon their hearts. Let the spirit of my text be fulfilled by parents, let them meditate upon the gospel, and talk of it in the morning and the evening, and teach it diligently to their children, and it will be around them a shield and a buckler, impervious to all the poisoned arrows of deception. So shall they live, and be a comfort to parents, and an ornament to society.

I have known parents who professed faith in the 'living God, who is the saviour of all men,' constantly send their children to a church, where they learned a doctrine at war with every principle of that faith which they profess. Nay, even send them to the Sunday School, to be taught error of the weakest kind. What has been the result? Why, the children have learned to despise their parents, as old, gray headed Universalists, heirs of hell, and children of the devil. They

have seen their children, become melancholy enthusiasts, fall in despair, or commit suicide, and their gray hairs have been brought down with sorrow to the grave. And all for what? Simply they did not consider, and lay it to heart, and teach diligently to their children, those sacred truths, which God has put into their hands, for their own, and their children's good. How long shall it be to the end of these things? How long! Oh! How long; shall we fold our hands; and cry peace, and safety, when, the whirlwind of fanaticism is sweeping around us, and the clouds of infidelity are coming like the siroc of the desert, and our children are unprotected, in the way? Ah! who can tell, how many mother's hearts have been wrung with anguish on seeing their sons, wandering hopeless, and comfortless, rayless and godless, on the barren wastes of time? Who can number the tears that have flowed from stricken parents, as they have seen the objects, of their soul's affections, mourning in despair, or raving in the dungeon of the lunatic, on account of deception upon the momentous subject of religion. Could we see the dreadful picture, as it is, we should be quickened to duty, and feel the importance of teaching truth, diligently to our children. In no other way, can we secure them from the influence of errors, that will certainly prove detrimental to their peace, and *may* ultimate in the destruction of their lives.

I would not, if I could, induce or undue prejudice, against any system of faith; but believing as I do, that infidelity, on the one hand, and partialism, on the other, are open fountains of misery, from which one drop of comfort cannot come, knowing, also, that persevering efforts are made, by the friends of both, to give success to their views, and that your children are the objects of attack, I could do no less, than, point you to these things, as snares, from which you are bound to protect your children.

I cannot conceive a more miserable condition, in which the reflecting mind can be placed, than to be, 'without hope, and without God in the world,' or what is worst of the two, to believe in a God infinitely worse than none. To look upward and see no directing power, or an angry tyrant; or forward, and see dark oblivion, or a burning hell, for a home, is more than the mind can endure with joy. To the mind that is strengthened with joyous hope, and firm, unshaken confidence in God, there are trials, which often cause the bitter tear flow. But in every trial, the man of faith is cheered and comforted with confidence in that almighty arm which is strong to deliver and mighty to save. From this unbroken fountain, he can draw large draughts of comfort, even in sorrows darkest hour. But widely different must it be, with him who has learned to reject, and despise the riches of eternal mercy, proffered in the gospel of Christ Jesus, our Lord, or, who has listened to the dreadful fables of the heathen, which tell of endless despair. He too, must pass through affliction, and to one of these classes your children will belong. Since then, the storm must come, I leave you to judge how much more intensely its power will be felt, by him who is sheltered by nothing under heaven but the reflection, that there is no God, and death an eter-

and sleep, or if he wakes from it, it may be only to dwell in endless burnings. Think of these things, and act in reference to your families as duty calls.

2d. There is danger that our children may fall into vice, and the only safety is in the influence of religious truth.

Ten thousand temptations throng around them, and invite them to depart from the path of virtue. Although we cannot say that any are entirely safe; yet, of this one thing I am certain, that, the man who in the morning of life, pays little or no attention to the subject of religious truth, and who is allowed to grow up in ignorance, neither to know, or to care any thing for the doctrines, or precepts of God, or of a Saviour, is in far the greatest danger of becoming an immoral man. In his principles, if he should have any, in after life, he will be likely to be blown about with every wind of doctrine, and when temptation comes, he will fall an easy prey to its power. On the other hand, the man, who in early life is instructed in the purifying principles of the gospel, and who begins in youth, to think and to meditate, upon the religion of his master, and who habitually carries in his heart those sacred truths, from which proceed love to God, and good will to man, has always with him a shield, that will most effectually protect him from temptation. When the deceiver offers his tempting words or sings his syren song, he it ever so sweet, he has music within, that is sweeter still, and a banquet there, which is far more delicious, than the stolen waters of iniquity. Hence he always has, an ever present monitor, that points out the good and righteous way and warns him to walk therein.

It is not so, with the man, who grows up without any fixed principles of faith, or action. When the serpent points to the forbidden fruit, and bewitching fairies sing, he is charmed with the music, and the poison coil is thrown around him, with a power too great to be resisted. You have seen a thousand instances of the kind, where the hope and joy of parents have been cut off, and their sons or daughters have sunk down in the very depths of moral degradation. The evil is apparent. The question is how can it be avoided?

In answer to that question I cite you to the text, I point you to the truths, and precepts of Christ, and I say to you 'teach them diligently to your children.' This is the only rock of defence. I profess to you, that I know no other refuge from the storm, but in fixed and deep settled principles of religious truth. Under this banner only are you or your children safe. Confidence in the purity of their intentions, or the stability of their fickle resolutions is misplaced. There must be something in the heart more stable and enduring, some fixed and settled principles to regulate its feelings, to erect an effectual barrier against the floods of temptation that pour upon the young and tender mind.

Your children are resolved to be virtuous, and determined to avoid crime, and all you want of them is to keep their resolves. Are you satisfied with this?

See that young man the joy of dotting parents and kind friends. He looks on the bloated countenance and palsied limbs of the drunkard with the deepest disgust. As he surveys the melan-

choly wreck of all that is noble in humanity, he forms the solemn resolves, and ever swears 'the solemn oath' that he will not be like him. He has resolved to be a temperate man, and an angel's voice could not convince him, or his confiding parents, that he will even be a drunkard. But ah! mistaken souls! They lean upon a broken reed that will pierce them through with many sorrows. Time rolls on its rapid course, and the power of temptation presses around, and he becomes the very sot that he had so much despised. Had that parent, instead of depending upon the fickleness of youthful resolves, taught his child the ways of God to man. Had he early, and diligently instructed him, in those rich lessons of wisdom that fell from the lips of Jesus, and taught him to love God, and keep his commandments; he would have found there, a feast more happyfying than the banquet of the drunkard, and with a mind enlightened, and sanctified with the truth, all the arrows of temptation would have fell harmless at his feet, and he had been safe. Intentions however good and promises however solemn will not answer the purpose. But give me the warm gush of unearthly love, that flows from the gospel of Jesus Christ; let me pour that into the young and tender mind and it will abide forever. It will be a well of water springing up into everlasting life, and nourishing and strengthening the plants of virtue and peace. I charge you then, by your love for your offspring, and by all your desires to see them virtuous and happy, to teach these things diligently to your children. Go to our prisons and penitentiaries, and you will find the facts in accordance with what I have stated.

Where among the wretched inmates of the prisons walls, will you find the man, who in early life was well instructed in the principles of the gospel of peace? I know you may find those who were faithfully plied with the 'fear of hell, that hangsman's whip, to keep the wretch in order'; but the man who in the morning of life, was taught to view God as his father and man his brother, or who now, believes in such a sentiment, cannot be found there. The prison is filled with those who in youth were taught *nothing*, or pernicious error. I say again then I know of no other fountain of joy, no other safeguard of virtue, but in deep settled principles of truth, embracing a system of benevolence broad as creation, higher than heaven, deeper than hell, and enduring as God's eternal throne. Once more then I say to you in the language of the text. 'These words, that I command you, this day, shalt be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest down, and when thou risest up, and when thou walkest by the way, and sittest in thy house. And thou shalt bind them for a sign upon thy head, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and upon the gates.'

What man in his senses, that has wherewithal to live free, would make himself a slave for superfluities? What does that man want that has enough? or what is he the better for abundance, that can never be satisfied?—*Sir R. L'Estrange.*

The best way to humble a proud man, is to take no notice of him.

Communications.

THE PLEASURE OF GOD.

Original.

John informs us, that God created all things for his pleasure. (Rev. iv. 11.) It cannot be reasonably doubted but God will secure the object he had in view in creating all things. Being the Almighty God, his power will enable him to accomplish all his wisdom has planned. Indeed God says, by the prophet, 'my counsel shall stand and I will do all pleasure.' This matter being settled, a question of interest arises—what is the pleasure of God in relation to this matter? Let us call two witnesses upon the stand to answer this question. John Calvin, what is the pleasure of God? 'God having out of his mere good pleasure elected some to everlasting life, was also pleased to pass by and ordain the remainder to eternal perdition.' Stand aside. Paul, what do you know about this matter? 'God hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ.' (Eph. i. 9, 10.) Very properly answered—one question more. What will be the result of all things being gathered together in Christ? 'If any man be in Christ, he is a new creature; old things are passed away; behold all things have become new.' (Cor. v. 17.) The reader is left to decide upon the testimony.

West Brattleboro' Vt.

c. w.

REVIVAL IN KENSINGTON.

Original.

MESSRS EDITORS: I have lately seen a paper called the Christian Secretary, published in Hartford, giving an account of a revival in Kensington, signed 'A Female friend of Christ.' Being somewhat acquainted with the circumstances of this revival, and the manner in which it has been conducted and the effects it has produced, I feel it my duty to notice this account as presented by a Female friend of Christ. She says 'after a drought of nineteen years the Lord has at last visited Kensington with a shower of divine grace.' Now it is a fact, susceptible of demonstration, that the meetings held at the school houses in Kensington have been generally conducted in a manner that was a disgrace to society. The two pious young men to which the account alludes, were a fanatical preacher of the Baptist denomination named Waters, alias Waterhouse, and a young man named Warren of the Methodist society. There was considerable unity existing between these two soul-savers at the commencement of this revival, so much so, that Waters tried to purchase Warren, and offered him two hundred dollars for a year's service in the Baptist connexion. Waters has been generally in the habit of abusing all that attended his meetings, unless they were of the orthodox faith. I received my full share of his abuse without the least provocation; and I think a 'female friend' must be mistaken, when she says that just so far as Christians labored and prayed, God blessed their efforts; for after abusing me most shamefully, Waters requested all his converts to go

home and pray for me, and told them they might pray all night, and that my soul should be converted before morning or *plunge*. Now if all these converts prayed for me as Waters requested and God blessed their efforts, I certainly think that I must have felt some effects of it. But I did not, and cannot call such conduct the work of the Lord.

One would suppose from the account given by a 'female friend' that all the old *feads* in Kensington were buried in oblivion. I sincerely wish that this part of the story might have been true. But I am sorry to say that there appears to be much of the old leaven left, and I think it will remain for nineteen years to come.

The next then I notice, is the affecting sight to see little children praying in public. By the special request of Waters, I had nearly a dozen prayers offered for me, by these little saints; one which I will notice. After rising and looking behind him, he says, I have been trying for some time to get up, but it appeared as though something held me down by the breeches, and if there is any more field down in the same way, I hope they will get up and bring it up with them. After saying this he took his seat, apparently well satisfied that he had performed his part.

It is true that some professing christians did doubt whether this was the work of the Lord; and it is equally true that there are some professors that have attended Waters' meetings that do not hesitate to say that he is an *impudent ignoramus*.

That the minds of three 'females' should be wrought upon at the same time to know each others minds, is nothing uncommon, for I think it proverbial that women generally wish to know the minds of their female neighbors. *The church as a body are still opposing the work.* This I also believe to be true, for there are some in the church (congregational church) that are men of sense and discernment, who could not call such conduct the work of the Lord. But that they wished to be a stumbling block in their neighbors way, is, I think, an unwarrantable assertion in a 'female friend.' She says, that some sixty or seventy of all ages, have obtained a hope. This may be true; on my part I have a hope that the Lord in his mercy may visit us with a different spirit at the next revival, even if it is *nineteen* years hence.

There was a number that professed to have been converted under Waters' preaching. Some joined the Baptist; but I think the greater part joined the Presbyterian church under the pastoral care of the Rev. Royal Robbins. One of those that joined Mr. Robbins's church, a man named Ira Kent, has since his admittance been guilty of circulating slanderous falsehoods respecting myself. I wrote to Mr. Robbins and stated the facts to him; and, as he did not pay any attention to the conduct of Mr. Kent, I had formed unfavorable opinions respecting the character of Mr. Robbins as pastor of a church. But I have just learnt that the rules of the church do not take cognizance of the conduct of any of its members, unless the complaint is presented by a member of said church. Thus Mr. Kent is secure in his virulence from the notice of the church, merely because I do not happen to belong to that incorporate body. This seems to palliate the conduct of Mr. Robbins; and this, too, is a prominent feature of that *pure Presbyterian*, religion that is so opposed to conscientiousness!

Much more might be said but those that have been in revivals of this kind know the effects they produce.

EDWIN BARNES.

Berlin, (Kensington Society,) July 1835.

ORTHODOXY IN LEBANON.

Original.

MESSRS. EDITORS—Perhaps it may not be improper to let the public know how the self-styled Orthodox manage matters, in this place about these days, to support what they falsely call the gospel. About three weeks ago the Society's committee posted a notice for a meeting of the members of the ecclesiastical society in Exeter (in Lebanon) to transact their business relative to the support of preaching &c. At the bottom of the notice, a clause was added, requesting 'all the young men, who had not joined the society and all who had withdrawn from the society, to attend and express their views in regard to the support of the gospel.' Thinking this a favorable opportunity to advance the cause of liberality, and willing to meet on the broad principle of equal rights, a number of young men, and several of those who had withdrawn, attended the meeting. But what do you suppose must be our surprise, when we were told by the leader in the society, that he had in his possession a letter from the Treasurer of the Connecticut Missionary Society promising the society one hundred dollars, if they would hire preaching a year and that should they allow others to contribute and have other preaching than Presbyterian they should lose the proffered gift. He also stated that the Missionary society had resolved to support preaching in every society in the state of Connecticut, which was not able of itself to do it, provided the society would do what they could.

This was indeed a curious introduction in a meeting called for all parties to express their views in regard to the support of the gospel, and proved rather of a damper to us, dissenters and young men, who had been flattered by the fair invitation to attend the meeting. However after the business was settled and the members of the society had resolved to go in their own ways we, dissenters &c., were called on to express our views on the subject. But what could we, with propriety, say? We were respectfully invited to unite with them and pay our money for that which we considered no bread; and we might all live in harmony, provided we would consent to be led by them; and hold our peace. However, as candles are not fit to be put under a bushel, we thought it best to say a few words and let them know that we knew our own rights and that they had reckoned without the host, if they expected to gull us in the manner they proposed. It was proposed by those friendly to liberality in matters of religion, that we would consent to tax ourselves to any extent that the society thought proper, on the condition that each one should have the privilege of saying to what preacher his proportion should be paid. On these terms and on these only, we would be willing to unite. You Messrs. Editors, must know the fate of this proposition; and so must every one who knows the arrogant tone of unsubdued though feeble self-styled orthodoxy. To these suggestions the Deacon in a pleasant, but rather arrogant, tone replied, that he for one, could not consent to hear the Universalists preach,

and he was sure he could not in conscience cause his children to hear such preaching—and that if he thought the Universalists felt as bad to hear the Presbyterians as he did, or should to hear them, he never would ask one to attend meeting with him again. Here the matter ended.

On the whole I am of opinion that no hurt was done, but that the cause of liberality will be promoted by the measure. There are many in the society who are willing to accede to the proposition made by the dissenters; and but for the influence of quite a few headstrong leaders, aided by the Missionary society, orthodoxy would not be able to hold up her head much longer in this feeble society. But the secret is out. The Missionary society is determined to support old dame orthodoxy, whether the people will bear, or whether they will forbear. Let all liberal minded persons remember this, and when called to lend their substance in support of the institution, let them ponder well on their doings, lest they assist in riveting shackles which are already too closely drawn around the human mind, and be made an instrument of upholding what their hearts disapprove of. Reader ponder these things well and be not afraid to openly oppose such abominations. Lebanon, July 1835. J. C.

THINGS ARE CHANGING.

Original.

Things are changing. That things, religious things, are changing, and for the better, must be apparent to every man who uses his eyes. Calvinish! once proud crested calvinism! the places which once knew her, now know her no more. The gold has become dim and the fine gold has *changed*. Infant damnation! The blessed doctrine, that there are 'infants in hell not a span long, and hell is paved with the skulls of infants'—where is this doctrine now? Why it is in the creed, but it is seldom taken into the pulpit. Yes, it is now quite generally conceded, that God would be *cruel* to torment little infants forever, and the opinion is fast gaining ground that it would be equally as cruel thus to torment grown children!

A hell of real fire. How strangely has this place been modified within twenty or thirty years! It is in the present day—except when such a man as Burchard gets hold of the bells—seven times *colder* than it was wont to be cooled. Surely things *are* changing.

The number that will be saved. It was once thought that but few, very few, of the human race would be saved, probably not more than one in a hundred. Now grave divines have concluded to enlarge the gospel net, and 'fishers of men' are quite unanimous in the opinion that more than one half will be caught. I think it is the noted Dr. Beecher, who says, that the number of the damned will bear no greater proportion to the saved, than the number of convicts in our prisons, do to the whole population. Surely this is the road that leads to the city of your God, of which glorious things are spoken, even great joy for all.

Doctrines that will be saved. Doctrines are not only changing from bad to better, but the *means* are fast departing from the hands of the self-styled orthodoxy, to perpetuate their creeds, confessions, catechisms, &c. Once (see statutes of Conn. p675,) every household was required by law to 'keep a supply of orthodox catechisms.' Once the Westminster

catechism was taught in all our schools, and the strong arm of civil power exercised to sustain 'Orthodoxy,' and disfranchise those who thinking for themselves, thought 'orthodoxy' false, and dared to express it. But things are changing and, charging for the better. In our glorious Bill of Rights, the principle is already fixed, 'Congress shall make no law respecting religion or prohibiting a free exercise thereof.' One more change is worthy of being noted. Once it was thought that 'the minister' was something more than earthly—a superior order of being. Little children were struck with awe when they beheld him,—women paid him the reverence of fear—and old men did not think it possible for 'their minister' to do wrong, or preach false doctrines. But things are changing. Ministers are now respected if they are worthy of respect, and not because they are ministers. That they preach false doctrines is more than hinted; that they are far from infallible is not doubted. The mere assertion of even a D. D. will not pass muster now. People are calling for the 'law and the testimony,' or a 'thus saith the Lord.' That there are some who do not keep pace with these changes, is lamentably true, and all the reflection which they can possibly have to console themselves with, is that they are far behind the intelligence of the age. C. W.

W. Brattleboro, Vt.

INQUIRER AND ANCHOR.

SATURDAY, AUGUST 3, 1835.

SELF DECEPTION.—This is the title of an article that appears in the columns of a late number of the 'New York Weekly Messenger and young Men's Advocate.' As it treats upon a subject that is not always seriously and duly considered, we deem it not improper to give it entire to our readers—for the double purpose of preserving what is good, and pointing out and correcting what is erroneous.

That mankind should practice deception on each other is not to be wondered at in the present state of things, but that men who are selfish in the extreme, and tremblingly alive to their interests, should endeavor by every possible means to deceive themselves, is truly strange and unaccountable. Yet such is the fact. There is nothing in which mankind are more uniform, than in a regular course of self deception. It would seem indeed as if all their mental energies were concentrated and brought to bear upon this single object. To effect this, the remonstrances of conscience are resisted—the dictates of the judgment are disregarded—the teaching of experience is treated with contempt, and a deaf ear is turned to the declarations of heaven.

This principle of self deception extends its influence to every thing with which man's present or future happiness is connected. For instance, we see vanity, uncertainty, decay and death, written in legible characters on every earthly possession, so plain that he who runs may read; but while man is constrained to acknowledge that the world has disappointed and deceived all its votaries, still he continues, by some unaccountable process, to persuade himself that he shall be an exception to the general rule, or experience of mankind—that notwithstanding riches, and honors, and sensual delights, have proved bubbles, and phantoms, and thorns, to all who have previously possessed them, yet to him they must and will prove a source of pure and unmixed felicity. Hence his untiring and eager pursuit of earthly good, unrestrained by repeated disappointments, the approach of death, or the fears of eternal ruin.

Were it, however, only with respect to the things of time, that man acted the part of a self deceiver, it would be a consideration of minor importance; but when we reflect that his conduct involves his eternal interests, it becomes a subject of deep and serious regret; and the more so, as it is to this cause that the apathy and indifference of mankind with respect to their everlasting welfare may be traced; namely, to an irrational and unscriptural conclusion that all will be well with them at last. This conclusion is almost always the result of a long and systematized course of self deception, of a dream of self security, from which it is to be feared that but few awake, until their destinies for eternity are sealed.

That men do indeed too often deceive themselves, on almost every point connected with their well being in life, is not to be disputed. The great object which all are desirous of obtaining is happiness; but how few, comparatively, pursue a course that is calculated to secure it.—There is a species of self deception on the subject—there is an inattention to the voice of experience and observation—a partial view of things presented to the mind, an improper bias in favor of particular objects, a bias founded precipitately on slight grounds, that effectually prevents the mind from weighing coolly and impartially all the circumstances that may arise—these things combined too often induce men to pursue a course in which there is little, or nothing, but misery and wretchedness.

We commenced this article for the purpose of noticing more particularly the last paragraph in the remarks above quoted from the 'Weekly Messenger.' The writer thinks it a subject 'of deep and serious regret,' that men should deceive themselves, 'when we reflect that their conduct involves their eternal interests.' The cause of their apathy and indifference, he thinks, may 'be traced to an irrational and unscriptural conclusion that all will be well with them at last.' We do not exactly understand the meaning of this passage; but it may not, perhaps, be wrong to infer, that the writer designed to aim a blow at the doctrine of God's impartial grace. If this is the case, it appears to us that he labors under a mistake in supposing it an 'irrational and unscriptural conclusion that all will be well with mankind, when death is swallowed up in victory and tears shall be wiped from off all faces. If this is 'irrational,' then the declarations of scripture are irrational; if its tendency is to make men deceive themselves, to their eternal ruin, then the word of God is a stumbling block, and a snare, and a promoter of self deception—neither of which can be true. The declaration is too plain to be misunderstood, that 'all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.' We can hardly believe, any one really supposes that a man is deceiving himself, when he 'trusts in the living God who is the Saviour of all men, especially of those that believe.' Nor is this confidence, in any way calculated to produce apathy and indifference in reference to the pure religion of our Saviour—the concerns of the present and future existence. Are children who know they have kind and tender parents to support them—parents who love and cherish them—indifferent as to what conduct they may exercise towards these parents? The same question may be asked in respect to the Deity, and admits of a similar answer. Men who really believe they have a Father in heaven, kind and merciful to all his creatures, who though they may err and must receive the recompence for their evil doings, yet will eventually be converted, sanctified and share the joys of ceaseless bliss—are not very apt to be indifferent to those important matters, nor careless as to the duty they owe to that kind Parent and their fellow men. They may indeed be indifferent to their 'everlasting welfare,' so far as the fear of endless torture is concerned; this indifference, however, is not occasioned by self deception, by a correct understanding

and due appreciation of truth, and a just treatment of error.

There is, to be sure, a manner in which men deceive themselves, by the 'irrational and unscriptural conclusion that all will be well with them at last.' It is when they imagine that by a brief period of repentance just before they die they shall escape all punishment justly due their evil deeds. However much they may believe in endless misery, they seem to think it is no matter what they do; their repentance, just before they die will be sufficient for them, and 'all will be well with them at last.' Here is the grand secret of their indifference in respect to their eternal condition and the tremendous woe which they believe is their just desert for old father Adam's sin as well as their own. They imagine they are so very pious, or if not they intend to be, that God will not consign them to the flames of hell which he has prepared for others; and though the 'thunder of damnation is sounded in their ears, it moves them not. They are so involved in 'a systematized course of self deception,' 'a dream of self security,' that they heed not the awful judgments which they believe await the ungodly. Such men are fearfully, if not fatally, deceived. They are deceived in reference to the true character of God, his dispensations in regard to the children of men, and the final destiny of our race. And in the persuasion 'that all will be well with them at last,' they neglect the duties incumbent upon them, cherish the spirit of bigotry and intolerance, and thus lose the enjoyments of life.

There is another species of deception that men sometimes practice upon themselves. It is the arrogant claim of exclusive piety and holiness—the notion that themselves are 'the church,' the children of God, the chosen and sanctified; while those who are not connected with the same or a similar body of professing christians, or whose views of the divine economy, do not exactly accord with their own, are of 'the world,' unholy, children of wrath and heirs of damnation. It is not unfrequently the case that men are deceived in this way, especially such men as could not, on any account, consent to go to heaven with their poor wicked neighbors—they are self deceived in such a degree as to thank God they are not as other men, extortioners, unjust, adulterers, or even as that publican whom they despise. And this species of self deception is often persisted in, with a tenacity worthy of a better cause. It is unhappy also in its influence upon the feelings and disposition of men. It fosters spiritual pride, creates dissensions and divisions among those who would otherwise be united in the bonds of brotherhood, and builds up the 'middle wall of partition' broken down by the gospel of Christ; and takes away the humility, and kindness, and charity which are characteristic principles of the christian religion. Let us then beware of deceiving ourselves in the persuasion that we are holy, and the favorites of heaven, while others are wicked and heirs of hell.

We need not say more on this subject at present; but will leave it for the consideration of our readers, who are intreated to have proper care that they do not deceive themselves. R. O. W.

ILLUSTRATION OF SCRIPTURE. THERE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOREVER.—*Math. vi. 13.*

A kingdom, is a government; and the man who possesses a kingdom, has a right of administering the government of that kingdom. The kingdom of Great Britain, now belongs to William IV; and by this expression, we mean, that he has a right to the reins of government. All the people, of that realm, are his legitimate subjects, and over them he has a right to reign, according to the provisions of that compact, by virtue of which, he is vested with power. In this manner we are to understand the word 'king'

dom,' in the passage which heads this article. 'The kingdom belongs to God, and he is the rightful governor among the nations. In his hands are the reins of universal government, and it is his, to rule and reign, over all created intelligencies; nor, can any being, with the least appearance of right, claim the authority of impeaching him, or saying unto him, what doest thou? Sole author, creator, possessor and benefactor of all, he has a right to exercise government, over all that he has originated, created, preserved and blessed. 'This kingdom ruleth over all,' and each and every intelligent being, is the lawful subject of that kingdom. Our Saviour taught his disciples, that his government was so universal, that even the hairs of their heads were numbered, and not a sparrow could fall to the ground without his notice. It should also be remembered, that God's government is as extensive, as universal, and as particular in the moral as in the physical universe. While he moves the planets in their courses, and 'marks the stars must tread,' his eye sees in darkness as well as light, and comprehends the dust of the balance, and detects the sparrow when it falls. So in the world of mind.—While he directs the mighty movements of nations, that shake thrones and empires; the slightest step of the humblest peasant, cannot escape the notice of his eye, or elude the grasp of his omniscience. He rules the king, and the conqueror—he rules also, the beggar and the slave. The same unseen and ETERNAL MIND, that ordered the mighty movements of a Napoleon, which shook all Europe, to its centre, also with a hand as unerring, guided the softest step of the humblest soldier in his camp. One of these propositions is susceptible of a clear proof as the other. In fact, it is impossible for one to be true and not the other. 'All are but parts of one stupenduous whole, and God cannot govern a part without governing the whole. Events are connected with, and dependent upon one another, and thus there is a continued and uninterrupted chain, that links the whole, in one grand and harmonious system. In this great chain

—Whatever link you strike

Tenth, or ten thousand'th, breaks the chain alike.

Take away the smallest act, or the most inconsiderable individual that walks the earth, and say that either of these, are not under the government of God and you make a breach in that kingdom which cannot be filled. An act of an humble individual may decide the fate of a nation, and hence, it follows that God cannot control the destinies of the nation, without at the same time controlling the acts of that individual. A nation, nay, the whole human family are no more than a collection of individuals, and hence, it is evident, that no being can govern a nation, or family, without governing also the individuals composing that nation or that family. So also, all the wonderful events of the moral world, are effected by a series of individual actions, small in themselves, and great only in the aggregate. Hence, it is evident, that no being can govern the aggregate of human actions, without, at the same time, directing the small individual acts, of which the mighty whole is composed. Can a general command on army, and yet have no command of the individuals of which that army is composed? It is manifestly impossible. Evidently then, it is equally impossible, that God should govern the great events which occur, on earth, and yet have no control of the indi-

vidual actions by which these events are accomplished. When therefore, we are called upon on the bended knee of adoration to say, thine is the kingdom,' we understand it to mean, that God's government pervades all creation, extends through extent, and encircles in its resistless dominion, all human beings, and all the acts, of all the individuals, of all the families of the wide earth. Reader have a care that you take not this sceptre from his hand, to bestow it upon the Devil.

2. Thine is the power. It often happens that earthly rulers, are in possession of a kingdom or possess the right of ruling, and yet have not power to administer the government, and defend the kingdom from the strong hand of the aggressor.

It happens also, full often that the subjects of earthly kings rebel, and there is not power enough in the government, to subdue the rebellious; and the consequence is that the kingdom is trodden down by the usurper. These are imperfections, to which all earthly rulers are subject. But it is not so with God. The kingdom is his and the power is also in his hand. He will reign, in the full exercise of his power, till he hath put down all rule, all authority and power, and all thrones and dominions shall sevre and obey him. Man, a puny worm of the dust, may rear a standard of rebellion, and bid stout defiance, to the power and government of his maker. He may collect his feeble powers, and gather all his strength, for an onset upon the kingdom of God. But as well may he attempt, to move the everlasting mountains or stop the sun in the firmament. The fiat of the omnipotent goeth forth, 'thus far shalt thou go' and there poor man must pause.

We are aware that men talk about a revolt even in heaven—how the Devil was able to revolutionize the place, and finally was cast down to hell, but still lives, and carries on a war, and a successful war, against the Almighty. How he has invaded the territory of God, and succeeded in obtaining possession of a greater part of the human family, indeed, that he has established his kingdom so firmly, that all the batteries of heavens artillery will never be able to dislodge him, or take the sceptre from his hand. So poets have dreamed, and we will not deny, that such things make good poetry; but in sober prose, they are nonsense. Thine Oh, Lord, is the kingdom, and we may rest assured, that all the devils, in the fabled hell of the heathen world, will never take from him that which is his own.

3. Thine is the glory. It not unfrequently happens that a ruler may possess a kingdom, and full power to administer the government, and defend it, from all enemies, and yet he so abuses that power, as to render his reign very inglorious. Such for instance, were Nero, and Caligula in ancient times. They had a kingdom, and power enough, and yet, their names come down to us, stamped with everlasting infamy. Had they employed their power properly glory would have been theirs. But, when they acted the tyrant, and clothed in a 'little brief authority played such antic tricks, before high heaven, as made even angels weep,' the glory departed, and they have received the richly merited execration of the world. But God will not do this. The kingdom, and the power, and the glory are his. Thus the claim is complete. He has the right to rule. He has the power to carry that right into execution, and he will so exercise that power, as to preserve in unsullied purity, that glory which surrounded him, when he

surveyed the new born work of his hand, and pronounced it 'very good.'

I. D. W.

AN EPIGRAPH ET CETERA.—The following brief communication was received, a short time since, from the writer of an article entitled, 'what is religion?' published in No. 10 current volume of our paper, and preceded by some editorial remarks. It seems designed to correct what the writer supposes to be a misapprehension of the views he advanced—or a mistake as to the object aimed at in the article. Now certainly we had no intention of misrepresenting him; and even now, after a careful perusal of the whole matter, we are not able to perceive that, 'we have accused him of aiming at objects which not one of our considerate readers would have imagined or thought of.' It appears to us that most of them would discover, in the writer's attempt to answer the question *what is religion?*—in his endeavor to point out 'the religion of nature'—a direct thrust—perhaps unintentional—at the religion of the Bible, and a sneer passed off at the expense of the God of christians. If we are wrong, we are altogether unable to understand the meaning of the following sentence:—'If we admit his [Moses'] description, the God of the Israelites is a circumscribed being exactly in the image of a man—of the masculine gender—seated on a throne—his arms, a bow and a sword. This personification of an Indian Chief—it suits no other character—is now, as in the time of Moses, called, by its worshippers, the *Lord of Hosts*!'—Is this language—this assertion, that the Lord of Hosts, the God worshipped by professing christians at the present day, is the mere 'personification of an Indian Chief' a fit subject to be introduced into the columns of our paper, without calling forth from us a passing remark—a single expression of our disapprobation? Such remarks may indeed be made in 'steadily pursuing' the 'religion of nature,' 'soberly and modestly,' as understood by some men; but our 'considerate readers,' we apprehend, will understand it as pursuing this religion at the expense of the religion of the Bible. *Modestly!* for heaven's sake we desire to be delivered from such modesty!

As to the pouring out upon the writer a 'tornado of abuses,' we had certainly no intention of doing it; and we will leave our considerate readers to judge whether we have, or have not. If we have abused him, we regret it very much; for we are fully convinced that he claims our pity rather than abuse. Indeed it gives us the most painful feelings, when we see men ridiculing that which, we are fully satisfied, is best calculated to comfort them in the decline of life and sustain them in the hour of death.

The writer's 'epitaph' on himself we will give, as he requests, 'without note or comment,' except to inquire, to whom he is grateful?—to God, or something else?

R. O. W.

TO THE EDITOR OF THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

SIR,—In the editorial article in your paper of the 6th of June, which from its composition, appears to have been hastily written, you accuse the author of the piece you criticise, with aiming at objects which, certainly, not one of your considerate readers would have imagined or thought of.—The subject—very proper for your paper—was, on the *religion of Nature*, or Natural Religion; and because that he used the same kind of reasoning, and brought forward his historical testimonies to support that reasoning, in the same manner as the most grave and respectable writers on this subject have done; steadily pursuing his single object, soberly and modestly, and without the least deviation therefrom; you, without just cause, pour out upon him a tornado of abuses, all of which are without root or substance, except it be in your own imagination; and, being quite remote from the subject, cannot be replied to by Sir,

Your most obedient Servant,

P. S. He sends for the Inquirer, an Epitaph

on himself, which you are desired to have inserted therein correctly, and without note or comment.

READER:

I have seen,
With admiration and reverence,
The wonderful spectacle of nature:
I have enjoyed life,
With its comforts and its improvements;

AND

Perfectly satisfied,
I restore with gratitude,
My Body
To the

ELEMENTS.

ANOTHER CONVENTION FORMED.—We learn, by the Southern Pioneer, that a meeting of the friends of universal salvation was held in Abington Church (Gloucester Co. Virginia, on the 23d of June, for the purpose of forming a State Convention. Accordingly a Convention was duly organized, at that time, and as appears by the first article of the constitution, was 'denominated the Virginia State Convention of Universalists.' The business that came before the meeting consisted chiefly in the organization of the Convention, the adoption of a constitution, and the choice of committees specified therein. We heartily rejoice to see the onward march of truth in the southern section of our happy country. Our brethren in that region certainly evince a commendable zeal in their attempts to advance the glorious cause of our common Redeemer; and, no doubt, their zeal is directed by a great share of wisdom. But we may be allowed, perhaps, to question the propriety and utility of some particulars that appear in the constitution of the 'Virginia Convention.' It appears to us that, in some points it approximates too near the aristocracy of Methodist church government to comport exactly with that liberty wherewith Christ has made us free. Take, for example, the third article of the Constitution.

Art. 3. The officers of this Convention shall consist of a standing clerk, whose duty it shall be to keep a faithful record of all the proceedings of the body, and who shall hold his office until another is appointed; of a moderator, chosen annually to preside in council; of a clerk, to record all the proceedings of the session; and a committee of three, who shall have power to grant letters of fellowship, to call councils of ordination, to station preachers, and perform such other duties during the recess as devolves on the State Convention when in session, and report the same at the next ensuing meeting.

From this it appears that a committee, consisting of three, chosen by the Convention, is empowered to 'station preachers,' in whatever circuit may be deemed expedient by the committee, without consulting the inclination of the preacher. At least there is nothing specified in the constitution to that effect. It is true the 5th article provides, that 'ministers appointed to a circuit, shall have the privilege of an appeal during the session of the Convention.' This clause we do not exactly understand; but we suppose it means, that a minister directed by the committee to labor in a particular circuit, if he is disinclined or refuses, to go at the bidding of the committee, shall have the privilege of appealing his case to the Convention during its session—but at any rate he must go as the committee directs until the session of the Convention, or else be guilty of in-

subordination and very heinous contempt of ecclesiastical authority. And even in case of an appeal, if the Convention decides that he must go, there is no alternative—he must either go, or be guilty of 'conduct'—for the 4th article defining the duty of the committee of discipline does not specify *immoral* conduct—it may be insubordination, or an unwillingness to submit to spiritual dictation—which might subject him to complaints to be made to the committee of discipline. Not only so, but he must be brought before that committee, and thence perhaps, by appeal, before the State Convention, the 'decision of which shall be final.' And a Convention, which decided that he should labor, whether he was disposed to or not, in a particular place, would be very likely to decide that his conduct was censurable for not doing it. Thus he might be censured, and perhaps expelled from the order, for refusing to submit to spiritual authority.

We presume that such things would not take place at present; but it appears to us that the constitution is open to such abuses. The popularity and influence of the committee and Convention are all that would be required to put these things in execution. We hope the day is far distant when the members of our connection will submit to such dictation as the constitution of this Convention leaves room for.

The following is the seventh article. We give it without comment.

Art. 7. On each circuit, there shall be quarterly meetings, in such places as the preacher in charge shall appoint. The time for holding these, shall be determined by the State Convention. These meetings shall commence on Saturday, and end on the Sunday following. In the afternoon of Sunday, the communion shall be administered to all who desire to partake of the same.

Taking the whole constitution together, it appears to us there is some occasion for the apprehension that this is a mere entering wedge to a complete system of the most absolute ecclesiastical dominion.—If we are wrong, we would very gladly be corrected.

MORE VICTIMS.—The following account is taken from the Star and Universalist. We copy it without comment. Of itself it affords a sad comment on the principles of self-styled orthodoxy, and the practice of many of its professors. 'Whoso readeth let him understand.'

BR. ADAMS:—As you are a chronicler of passing events, I have thought it my duty however painful, to inform you that two more have fallen victims to the sable goddess of superstition! Yes, two more have been deprived of their reason, and to all human probability, ruined for life, by the doctrine of endless misery—an evil more blighting in its effects than the deadly scrofula! A widow lady in the prime and vigor of womanhood, who has for some time resided in this village, and who has children depending upon her for subsistence, is now in a state of insanity, in consequence of religious (!) excitement. She has been in this way for about 3 months, and there is at present but little prospect of her ever again enjoying that inestimable blessing of which a cruel theology has deprived her. It appears that she was induced to attend a protracted, or rather a distracted meeting, held first by the Methodists, and then by the Baptists. There she heard the messengers of wrath and vengeance portray the awful doom to which she was hastening. There the dye was cast. By attending upon those meetings, her peace and happiness was destroyed—reason left its throne—and she is now a maniac. Since writing the above, a friend has informed us that she has been conveyed to her friends at Nottingham, N. H.

The other case is that of a young widow, and occurred in Newburyport Mass. The following are the facts as related by her father, Mr. D.—K.—of Alton, N. H. About a year since she left her home and friends, and went to N. to engage in some employment for a livelihood. After she had been there a short time, a protracted meeting was held by the Baptists. She was influenced by those with whom she resided to attend the meetings.—But the doctrine she there heard preached did not satisfy her. She could see nothing before her but an eternity of misery—and was led to despair of her final salvation. The result was she became insane, and returned to her parents in a state of derangement. At length her reason was restored, and she concluded to return to Newburyport, and settle up her business. She went accordingly—and while there was pursued by her friends to attend another protracted meeting, which had just been commenced by the Baptists. But the spoiler was there! The awful tidings which she there heard proclaimed afforded her no more peace and consolation than before. She was again deprived of her reason; and last week was carried through this village on her way home, to her parents and friends, a raving maniac! These are the circumstances as they have been related to us. Reader, can it be the religion of the blessed Redeemer, that produces such disastrous effects? O, my God how long shall it be to the end of these wonders! How long shall a dogma which serves only to make infidels, bigots, and maniacs, be countenanced as the mild and peaceable religion of Jesus Christ!

P. S. The names of the different individuals above referred to, can be given if called for.

WM. C. HANSCOM

Lamprey River, July 23, 1835.

List of Letters received at this office, (Hartford,) for the month ending Aug. 1.

R. P. Jefferson, Ga.—P. M. Plattsburgh, N. Y.—H. B. Preston—E. M. New London—P. M. South Killingly—P. M. Falls Village—J. D. Williams—J. C. C. Charleston—E. W. M. Millington—H. A. D. New Haven—C. S. Springfield—P. M. Cabotsville—P. M. Stamford—P. G. Monticello, Ga.—J. M. Springfield, Pa.—S. S. South Killingly—J. T. North Fair Haven—E. T. Fair Haven—J. B. Madison, Ga.—J. W. B. New Hampshire—H. L. jr. Springfield—S. B. Steens Creek, Miss.—E. G. P. Monson—P. M. Elmira—M. K. Knoxville, Ala.—C. T. J. Providence—P. M. Springfield—L. B. Clintonville—E. B. Berlin—F. H. Danbury—T. J. W. Schenectady—C. S. Macon, Ga.—W. A. S. Berlin—P. M. Saugatuck—N. L. P. Stafford—J. B. Middle Haddam—A. B. Taunton—R. C. Meigs Creek O.—J. E. B. Charleston—G. L. Monroe, O.

Mr. Asher Huntington is appointed our agent in Springfield Pa. and its vicinity.

Religious Notices.

Br. Shrigley will preach at Hitchcocksville on the 2d Sunday in Aug. and at Stafford on the 3d in exchange with Br. Willis who will preach at Broad Brook—at Upper Middletown Friday evening Aug. 21—at Durham Saturday evening 22, and at Killingworth on Sunday 23.

There will be preaching at Poquonick on the 2d Sabbath inst.; and at Suffield centre at half past 5 o'clock same day.

Br. J. P. Fuller will preach in Granby on the 3d Sunday inst. and at Simsbury at half past 5 o'clock same day.

Br. R. O. Williams will preach at Millington on the 3d Sunday inst.

R. O. Williams will preach at Winsted on the 1st Sunday in Aug.; at New Hartford at 5 o'clock same day.

Br. W. A. Stickney will preach at New Britain the 2nd Sunday in Aug. at half past 5 o'clock, P. M.

POETRY.

Lines.

The following lines were written by the late Miss L. S. GRISWOLD a short time before her death.

Original.

Go hope, no longer cheer my heart
With thy illusive meteor blaze;
To cheer e'en while affliction's blast
Points to no rest but in the grave.

Oh! I have cherished thee, false one!
Oft hast thou soothed my mind of care,
Oft hast thou banished the deep gloom,
And bade me hope but to despair.

As the reed bends beneath the gale,
So have I borne affliction's blast;
As clouds arise and warm friends fail,
I could but wish my struggles past.

But I have had my morn of joy,
One short sweet dream of happiness,
Too bright to last without alloy,
And now I wake to wretchedness.

I cannot join in the gay throng,
Or taste the syren cup of bliss;
For I have dreamed so deep and long,
My very thoughts are bitterness.

Then go, false hope, no longer cheer,
On light imaginations wing;
For I would still feel sad and drear;
I ne'er shall know another spring.

Reunion of Friends in a Future State.

When we ask for Scriptural evidence of the reunion of friends in a future state, are we not answered by every passage from Scripture which speaks of that state as a social one?—and the fact is, that it is spoken of in no other way. Whether the mention is incidental, or direct, it constantly presents heaven to our thoughts as a place or state in which the righteous shall meet together, not exist separately. If we listen to Jesus, we hear him declare, that where he is his disciples shall be also. If we turn to the Epistles, Paul tells us, that when Christ, our life, shall appear we also shall appear with him in glory; and the writer of the Epistle to the Hebrews points with rapture to the 'general assembly and church of the first born, which are written in heaven.' If we pass over to that grand vision which concludes the books of the New Testament, we hear in heaven 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, and the voice of harpers harping with their harps.' The blessed in heaven are always represented as being in society, as being with their brethren, with angels, with their Savior, and with their God.

Now hardly any thing can seem to be plainer than that, as heaven is a social and not a solitary state, they who live together there must know each other, and that they who knew each other here must know each other there. And it is one of the most reasonable of all propositions, that if we carry any affections with us into the future state, they will fly first of all to salute those, who in this state were their cherished objects. When a mother joins the heavenly company of the redeemed, will she not, if she retains any thing of her former self and nature, if she has not lost her identity and the consciousness of it, will she not ask for 'the babe she lost in infancy?' If she is herself, she will ask for

it. If God is good, she will find it, know it, embrace it. How she will find it, by what marks know it, and with what exercise renew her love, must be left for immortality to reveal; but the rest, the simple fact of recognition is plain.—so plain that we are disposed to think that the reason why so little is said in the Scriptures of future recognition, is, that it was considered as naturally implied and involved in the fact of a future social state. On such a subject, intuition is equivalent to distinct declaration, and is sometimes even more forcible. Let us see if there are not such intimations of future recognition to be found in the Scriptures, as amount to a declaration of the fact, because they cannot be fully explained except on a supposition of the fact.

Recognition is intimated by exhortations to comfort on the loss of friends. The burthen of our sorrow in the loss of those whom we love, is, that we have lost their society, which was the very dearest thing on earth to us; the most applicable consolation that can be offered to alleviate this burthen, is that their society is not lost to us for ever, that we shall enjoy it once more, that we shall meet again. Now, what says St Paul, in his epistle to the Thessalonians. 'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' Beautiful words of assurance and comfort! How soothingly they fall on the wounds of the heart! Well counsels the Apostle soon after, 'Wherefore comfort one another with these words.'—And what makes them so peculiarly comforting? Not simply the assurance of restoration to life, a waking up of those who have fallen asleep, but the idea of collection association, reunion; which the language supposes, and which is so pertinent to the case of separation to which they are addressed. As Jesus rose from the dead, even so God will awaken and bring with him, those who slept in him; 'and so,' says the Apostle, 'shall we ever be with the Lord.' We, who have been parted, shall again be united, and Christ shall be our head, and we shall part no more. That is consolation; consolation which meets the case of distress.

The Scriptural evidence in favor of future reunion and recognition, with which the deduction of probability, the inferences of reason, and the dictates of the affections will coincide, amounts to this. Heaven is a social state. If we and our friends are found worthy of an entrance into that state, we shall form a part of its society, and consequently remember and know each other. They who were near to us here, if they are also near unto God, will be near to us there; and, other things being equal, they will be nearer to us than others, simply because we have known them more and longer, and loved them better, than others, and have associations with them so interwoven with our earthly or former life, that they can scarcely be destroyed or disturbed except with our consciousness and memory.

Nor can we see that the restoration of friends to each other's society in a future state, is inconsistent with that universal and heavenly love which will animate the bosoms of all the blessed. Particular affection for those with whom we have been particularly connected, is not inconsistent with a kind and generous affection for

many friends, for all the good from all ages and all countries of the world, to whom the better country will be the great and final meeting-place.—*Ch. Examiner.*

Marriages.

At Winsted on the 3d inst., by Rev. R. O. Williams, Mr. Wm. G. Bachelor and Miss Julia Ann Thayer.

In Collinsville, Mr. Bradford Marcy, merchant, to Miss Sarah Alderman, both of Collinsville.

In Bristol, on the 12th ult. Rev. Orsemus Allen to Miss Adaline Julia Humphrey, both of Bristol.

In Avon, Mr. Henry F. Barber, to Miss Fanny Jane Oxford, both of Avon.

Deaths.

In Ellington, on the 15th ult. Lieut. Eleazar Piney, aged 83 years. He was a Revolutionary soldier and served in the Northern Army at the time of the capture of Gen. Burgoyne and his troops.

At Bristol, on the 28th ult. Mrs. Ann Sperry, aged 27, wife of Mr. Horatio N. Sperry.

It becomes our painful duty to record the sudden death of SAMUEL WHITEMORE, Esq. who departed this life on Monday evening, the 22d June. The immediate cause of his death was an apoplectic fit, which in a few minutes deprived him of existence. He was returning from the dwelling of one of his children to his own house between the hours of nine and ten, when he was attacked in the street. He was immediately conveyed into a house opposite the spot where he fell, and though medical aid was almost instantly administered, the vital spark had fled.

Br. Whitemore had been a resident of the city of New York for the last thirty-two years, during which period he has filled many important stations. Wishing to avoid the language of undue eulogy, the least we can say is, that in every situation in which he was placed, he fulfilled his various duties with honor to himself and to the advantage and well being of those with whom he was connected. As a citizen he was eminently the poor man's friend, and the patron of the industrious and honest mechanic. It was an affecting spectacle at his funeral to see the house and street crowded with those who had been the recipients of his benevolence, and who came to have a last view of their benefactor and friend.

In the domestic relations of husband and father, he was all that wife and children could desire; and the sincere grief of a mourning and weeping family is the best evidence how dearly he was beloved and how deeply his loss is felt.

To the third Universalist society, of which he was a trustee and a pillar, the loss is irreparable. He had laid the corner stone of the new Church now erecting in Bleeker street, and anticipated much pleasure in the prospect of attending the sanctuary. While his heart was devoted to the glorious and holy cause of Universal Salvation, so his hand was in the work, and the interest which he felt, was plainly demonstrated by his zeal and activity in furthering its progress. We rejoice in the assurance that though not permitted to see the completion of that earthly temple erecting for the worship of the Father of the spirits of all flesh, he is, the blessed inhabitant of that better temple, 'a house not made with hands eternal in the heavens.'

Br. Whitemore has left, to mourn his loss, an affectionate wife, ten children, a number of grandchildren and a large circle of relatives and friends. Our prayer to God is, that he will graciously minister all needed consolation to the afflicted and be the Father of the fatherless and the widow's God. C. F. L. F.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.